

LEVEL
ONE*Lucy*

JANUARY 27, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Youth Week Jan. 25-Feb. 1: United Christian Youth Movement

editorials

YOUTH WEEK January 25 to February 1 marks the sixteenth annual observance of Youth Week. The theme this year emphasizes "churchmanship," which involves integration into worship, fellowship, study, and service to the church. Young people are not just "the hope of the future" but a very important factor in the present, and should be recognized as such. How thankful we should be for their enthusiasm and courageous spirit in spite of the fact that as older people we have not done too well in the kind of world we are leaving them.

The church should provide an adequate program of youth work and activity. Too many of our church programs are still geared largely to the middle-aged and older, with corresponding neglect for the needs of youth. Yet older people are quite established in their ways, while our youth are just in the making of a standard of life.

Parents should be more aware of the importance of home life in molding the character of youth. Discipline without domination, confidence without undue criticism, love without pampering, can develop strong characters in growing children.

Youth Week could be made a time when home and church and school give serious thought and consideration to the high task of guiding and developing our young people in the Christian life.

SENIOR CITIZENS While there is increasing attention being given to the needs and problems of our young people, there is also a deepening interest in our older people, more politely called "senior citizens." Their increasing number has forced upon us a more careful consideration of their problems, possibilities, and needs.

It has been clearly determined that they do not automatically become senile or useless at a certain age, but rather that they have an abundance of potential usefulness if we devise the proper ways of using it.

One pressing problem is that of proper homes. Formerly such care was usually provided in the home of one of the children or in a State institution, neither of which was altogether satisfactory. A number of convalescent and nursing homes are springing up which provide good care. Better yet are the special homes and cottages where guests can live more normal lives, yet with adequate care provided.

The December issue of **SENIOR CITIZENS**, a monthly publication, describes such a home among the Mennonites of Kalona, Iowa. Writer Gertrude Leach tells of the vision which resulted in a home to accommodate forty-six guests on a ten acre site, opened in April of 1958. What this community accomplished has also been done in other localities, but there is still need for numerous other such centers where senior citizens may happily spend their golden years without being an undue burden to anyone.

in this issue

COVER

Photo by Luoma

ARTICLES

AND ON EARTH, PEACE	
By Ivan P. Deckert	51
NO ROOM TO LIVE	52
CHRISTIANS IN CHINA	53
MENNONITE BOYS LEAGUE	54
THE PURPOSE AND PROGRAM OF CHRISTIAN EDUCATION	
By H. W. Byrne	55

DEPARTMENTS

EDITORIALS	50
THE READER SAYS	56
BOOKMARKS	56
FILM REVIEW	56
Mennonite Youth	
DARE WE LIVE IN THE HOUSEHOLD OF GOD?	57
NORTH GERMAN MENNONITE YOUTH	58
INTRODUCING: CANADIAN YPU	59
OUR SCHOOLS	60
MCC NEWS AND NOTES	60
JOTTINGS	61
CONFERENCE NOTES	64

of things to come

Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week Mich.
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald,
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. Editorial Asst.: Esther Groves. Layout Consultant: Robert Regier.

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And on Earth, Peace

Ivan P. Deckert*

NEARLY 2,000 years ago the angel brought this message: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Peace on earth? Where is the peace the angel talked about? Ever since the announcing of the birth of our Lord and Saviour Jesus Christ by the angel we have had nothing but wars or preparation for the next war. In my lifetime we have had two world wars and a series of uprisings of nations against nations, with blood freely flowing. Now we seem farther than ever from having real peace. In fact, science seems to be used for the primary purpose of inventing more and more deadly weapons of destruction.

The peace the angel was talking about is not the peace which means the end of wars, but peace in the hearts of men and women who have put their faith and trust in the Saviour. Thousands upon thousands have testified to this peace, which the world cannot give nor take away. It is an abiding peace in this world of wars and rumors of wars. This peace can be brought about only when a soul realizes he is a lost sinner and comes to Christ for salvation. This peace is only for those who have been born again.

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). We have wars because man is alienated from God. Men would like to be at peace with one another, but this is impossible because war is but the outbreaking of sin from the heart of man. James puts it this way: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your mem-

bers," (4:1)?

I realize there are many agencies working at present to establish peace and good will among nations. What they have accomplished is only a cessation of war, with nations ready to take up arms again at the least provocation. Even if all the instruments and weapons of war were destroyed, people would still club each other to death with their fists when their lusts would give way.

Before we can have peace, man must be born again, for he cannot be reconciled to his brother man until he is reconciled first to God through Jesus Christ. The final end of all voluntary giving and service, the sending of food and clothing to people in need, is that there is One who is pointing men and women to the Lamb of God who takes away the sin of the world. Leave out this

message of salvation and we are but feeding the body and leaving man in sin.

We are thankful that through the Red Cross and many other agencies, the government has helped individuals and nations in such times of need as tornado, famine, or disease. The government, of course, leaves out the message of salvation, which is the message of the church and the individual. In our program of peace, it is pathetic how the gospel message has been left out and the social service brought before the attention of the people. Social service is only a means to the end that lost souls may be brought to Christ. They need first to have peace *with* God before they can have the peace of God.

Peace on earth? Yes, but only in the souls of those who have experienced the new birth.

Peace For All

*Give peace, O Lord, in this our time
To every race, in every clime!
And with man's penitential tears
Cleanse Thou the wounds of former years!*

*The grass a veil of green has spread
O'er trenches where man's blood was shed;
And in the woods where guns once roared
The songs of birds are richly poured.*

*The night comes down and o'er our dead
Dewdrops, like tears, are softly shed;
While in some tree the nightingale
Sings of the peace that shall not fail.*

*Spread o'er the past of dark distrust,
That grew to hatred and war's lust,
Thy mantle, Lord, of love and peace;
That wars for evermore may cease.*

—THOMAS TIPLADY

*Member of Bergthal Church, Pawnee Rock, Kan.; missionary in Nigeria, Africa, for 18 years.

For the children of Hong Kong there is

No Room To Live

SLEEPING on the sidewalks of Hong Kong every night . . . playing on those same streets by day *150,000 homeless Chinese children*"—that is the appalling figure quoted in a recent *New York Times* article. The crowded streets of Hong Kong are playgrounds by day, dormitories by night, to an estimated 150,000 Chinese children.

There is just no room for them in this British Crown Colony jammed with more than two million people, most of them refugees from the mainland. No room, and too much of the time, no food.

The *Times* goes on to say, "The youngsters are notorious night owls, but around 2 a.m., passersby usually see six or seven little children

stacked neatly on camp beds or straw mats, fast asleep. Others are spread out on the sidewalks on newspapers in an incredible tangle of arms and legs. They do not get much sleep. Early morning traffic usually wakes them shortly after dawn.

"Statistics show that at least 50 per cent of Hong Kong's children suffer from lack of sleep, malnutrition, and bad teeth. There are just not enough public health facilities to take care of them all.

"Chinese youngsters usually become very serious after they are five years old. One often sees them with their baby brothers or sisters strapped papoose-style on their backs, playing intently together.

"The children apparently learn the legendary patience and tolerance of their race very quickly by being so to one another.

"They eat, sleep, and play together all the time. Many of them, even after they grow up, feel uncomfortable and lonely if they have to sleep in a room by themselves or live alone in a small apartment.

Little Juvenile Delinquency

"Despite overcrowding and appalling living conditions," continues the *Times*, "local police report little juvenile delinquency, even among the homeless children who run the streets day and night. Nobody really knows why.

"Perhaps it is because the Chinese children are too busy looking after their myriads of smaller brothers and sisters to cause trouble. There is also the very strict Chinese family system, which oper-



Undernourished, barefooted children and their families live in these shacks made of pieces of paper, rice sacks, wood scraps, and old metal. They go like tinder when fire strikes, as it occasionally does. Yet even these fragile, makeshift shelters, without heat and sanitary facilities, are slightly better than the sidewalk homes where other refugees live.

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ates on all strata of society, where the young really respect their elders.

Refugees Swell Number

"The population of prewar Hong Kong was about half a million. Now it is more than 2,750,000. And more than two million of these are squeezed into urban Hong Kong, which has a population density of 50,000 a square mile, one of the highest in the world.

"Most of the population increase

is made up of refugees from Red China. More are arriving every day. With little help from Britain, Hong Kong has resettled a quarter of a million refugees. But this is scarcely a beginning.

"There are an estimated 60,000 children of school age who are not able to attend school. There is no room. For these children there is little hope in the future except for jobs as coolies, rickshaw drivers, beggars, or procurers."

—CROP Newsletter



Part Two: The story of what happened to a mission station

Christians in China

IN THE year 1911 two things took place in China which would affect the mission program of the General Conference Mennonite Church: one was the beginning of evangelistic work by the H. J. Browns in the southern part of the Hopei Province; the other was the establishment by revolution of a Chinese republic, with Sun Yat Sen as president.

The mission work prospered, growing into a Chinese Mennonite Conference of twenty-three mission churches. One of the largest of these was located in a suburb of Kaichow, now known as Puyang, at that time a typical Chinese city surrounded by an earthen wall thirty feet thick. On the same mission compound were a hundred-bed hospital and nurses' training school, and the five-hundred-student Hua Mei High School.

Both the hospital and the schools enjoyed a fine reputation. Graduating nurses who took their examinations at the capital of Nanking consistently ranked high. As far as anyone could have told in those early years of mushrooming churches, a mission program in populous China was one of limitless opportunity.

But the new Chinese republic was

in difficulty. Years of political turmoil, waves of nationalism with demonstrations against foreigners, and exploitation by Chinese war lords followed, paving the way eventually for communism. Japanese invasion brought further conflict until the capitulation of Japan in World War Two, and civil war disrupted the country until after the Communists gained control in 1949.

By 1941 there were no more General Conference Mennonite missionaries in the Hopei Province north of the Yellow River. For a while work was carried on in the west, in Szechwan Province, but with the coming of the new regime that, too, had to be abandoned. The Chinese churches were on their own and would need all the support their native pastors and lay members could give them.

THROUGH the years missionaries who had served in China waited for news of the mission churches and fellow Christians, but little or no news was forthcoming. Then refugees came from the Chinese Mainland to nearby Taiwan (Formosa), bringing bits of information, and through these chance gleanings, a picture of what has been happening is being pieced together. Here are some of the things that have

been learned by William and Matilda Voth, former missionaries to China, and later missionaries to Japan and Taiwan:

ONE DAY the Communists approached the Chinese pastor of the large Kaichow-Puyang church with a show of good will, saying, "We are all working for the public good, are we not?" They had come to "borrow" the church for the next Sunday morning. Instead of a Christian worship service that Sunday there was an orientation lecture on Communism, and that was the end of Christian worship in that church.

Next the church property itself was taxed heavily. Taxes increased until finally the total tax was more than the value of the property. Thus the government acquired a large church building.

Close by was the Mennonite Christian Hua Mei High School, with 500 students. During the Japanese occupation it was the only high school open in the southern part of the province. It had a dedicated Christian principal and twenty-one Christian teachers.

Before long, authorities decided that two of the teachers were not capable enough. They were replaced with two Communist teachers. This happened a second time, and in six

months the school had ten Communist teachers.

But the biggest blow to the embattled principal was the fact that the Communist teachers controlled the school. He and the remaining teachers had no hand in policy-making; the Communists decided everything. As a result it was impossible to keep any kind of Christian atmosphere, so the principal resigned rather than lend his support to a non-Christian enterprise. The Communists would not accept his resignation, and he finally walked out in protest and left the area.

The hundred-bed Puyang Hospital, with its adjoining operating room and neat Chinese flower gardens, was the next to go. Doctor Hu, who had once worked with S. F. Pannabecker and C. L. Pannabecker, was hospital head during the new regime. Communist medical men who came into the area "borrowed" instruments and medicine until the hospital was depleted. Without in-

struments and without medicine, a hospital cannot function. Doctor Hu and the rest of the staff saw there was no use in remaining; they had nothing with which to carry on their work.

SINCE then there has been occasional news of these Christian workers in medicine. After the hospital closed, Miss Chang, daughter of a native pastor in the Mennonite mission field and herself a graduate of the mission nurses' training school, went west and found work in a large hospital in southern Shen Hsi province. Because of her fine Christian spirit and high qualifications, she was promoted to be hospital supervisor within a few months of her arrival. Later on she came to the mission hospital in Cheng Tu, a city in western Szechwan, where work had been opened in 1948.

Three other nurses from Puyang Hospital came to a Methodist hospital in the city of Kweilin. When

W. C. Voth visited there some time later, he discovered that these three from Puyang Hospital were on the staff. Of course he asked how they were getting along. He was told that when the nurses had first applied for work, they were accepted on probation. The hospital staff soon saw that the nurses were well qualified. The staff was even more impressed by the girls' excellent Christian spirit and their organization of a nurses' prayer group. Before long the eldest was appointed supervisor of the hospital nursing staff. An American superintendent of nurses testified that the coming of the three Christian nurses from the Mennonite Puyang Hospital had revolutionized the morale of the entire Kweilin hospital.

The most recent news from China is of a fresh clampdown by the government. Missionaries who formerly served there ask you to join them in prayer for the Christians in China, that the church may continue to be strong.

Like Boys. . . Mennonite Boys League Is Growing

*Menno Schrag**

Mennonite Boys League, which is one of the newer ventures for enlisting General Conference youth in the cause of Christ and the Church, continues to grow.

Among the most recent additions to the League are Burns Lake, B. C., Oak Lake, Man., and East Swamp, Quakertown, Pa. Extensive interest is manifest in the program, both in the States and in Canada.

Sponsored by "Mennonite Men," the League is designed "to carry out an intensive program of wholesome activities geared to the interests of young boys; to lead boys into a saving relationship with Christ; and to foster consistent Christian living, and instill a love for the Mennonite faith as founded on the Word of God."

The League Handbook, membership cards and badges can be obtained by writing to Boys Work Committee, General Conference Headquarters, 722 Main, Newton, Kansas.

*Editor, MENNONITE WEEKLY REVIEW; assoc. editor, THE MENNONITE



This lively group of boys is the Mennonite Boys League of Grace Mennonite Church, Lansdale, Pa. They are under the leadership of Walter Sames and James Hearing. Smaller photo at right shows some of the craft work the boys have done.



Christian Education

H. W. Byrne

THE Word of God reveals the foundations for all our work in church and Sunday school. Christian education is a part of God's program for His church. We can find the *purpose* and *program* for Christian education revealed in the Holy Word.

Purpose

To ascertain the purpose of Christian education, it is necessary to know what it is. A number of years ago President Brown, of Dennison College, commented on what Christian education is *not*. Among other things, he said that Christian education is *not* secular education with a fringe of pious words; it is *not* religious education with a politely frigid bow to secular scholarship; it is *not* secular education with an occasional hypodermic of theology; and it is *not* character building activity with a diluted eyewash of history, English, etc.

What, then, *is* Christian education? It is education for the Christian, as the term implies. It is education about Christ, but it implies more than factual knowledge. It is also the kind of education which brings one to a knowledge of God and Jesus Christ as Saviour and Lord, and to the living of a Christ-like life . . . "that I may know him" (Phil. 3:10), and resulting in a peculiar kind of living, recorded for us in 1 Cor. 10:31: "whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The purpose of Christian education is the purpose of Jesus Christ: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). The purpose of Jesus is our purpose today.

We have an objective also: "That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). Our initial *purpose* is to seek and to save the lost; our great *objective* is the perfect man of God.

The early church, willing to assume the purpose of Jesus, was exhorted by the Word to "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching* them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). The church was established by Jesus and is to carry out His will. Let us harness the great force of Christian education to realize the purpose of Jesus and the objective of Paul!

Program

Our responsibility in the local church is to take this purpose and objective, and follow the pattern of the early church as expressed in Acts 2:41, 42, in building the program of Christian education in the local church.

According to the purpose and pattern, our first and greatest responsibility is *evangelism*. Yes, evangelism in the Sunday school! Too long we have thought of the Sunday school as a mere informational agency. It can be and is a great evangelistic agency. The supreme purpose of all officers, teachers, and workers in the Sunday school should be the winning of souls—of children, youth, and adults. Children can be won to Christ at an early age. Let us have a revival in the Sunday school!

The pastor and Sunday school superintendent are responsible for promoting an evangelistic program in the Sunday school. Careful plans should be laid to win every scholar to Christ, to train officers and teachers to be evangelistic, and to reach out for new prospects. Evangelism should be kept central in the Sunday school's work. Prayer lists should be formed, visitation programs planned, and absentees followed up. Let us be thorough in our work to evangelize. "And the Lord

added to the church daily such as should be saved."

"They continued stedfastly in the apostles' doctrine" (Acts 2:42). You can't do this without a school situation. Instruction is needed. *Education* is the second major function of the program. It is one thing to save a soul; it is another thing to build faith, develop Christian character, and provide a place of service in the kingdom.

Just as it is logical for the pastor to direct evangelism, so it devolves naturally upon the superintendent to direct the instructional phase of the program. The pastor, however, is the general supervisor of the total program and works closely with the superintendent in all phases of his work, guiding, advising, and providing general assistance. Care should be taken, however, to see that evangelism is not held separate from the educational phase. The two go together.

Social life and fellowship (note "fellowship" in v. 42) are vital factors in the church program. This is a neglected area. As above, here is a strategic place of service for one person to direct the social life and fellowship affairs of the church. Fellowship and social life activities should be made a part of the curriculum and correlated with other activities to provide a dynamically spiritual program.

"Breaking of bread and prayers" (v. 42) indicate that worship and prayer are vital elements of the local church program. Much study and great care should be given to planning worship. To provide a deeply spiritual atmosphere, and yet avoid ritualism and formalism, is a big job. The importance of prayer cannot be overemphasized. As we pray, so we evangelize, instruct, and build the program.

—from material made available by National Sunday School Association

the reader says

Dear friends:

I have found myself guilty of almost all conceivable sins recorded in Holy Script, and the laws of the land in word, thought, and deed. Jesus says if you have failed in one, you are guilty of all, so I am unable to draw the line.

But thanks to God for His unspeakable Gift, who sent His Son into this world to save sinners, even a wretch like me. If you take Jesus Christ at His word and promise and confess your sins, God is faithful and just to forgive you all trespasses. Faith saves, hope inspires, love serves others. Having made my peace with God, I now come to you, dear people who know me, that you also will forgive me where I have wronged you in any way or have been a stumbling block to you on your life's way.

I have confessed my trespasses

and wrongs to many while they were still among the living, but not as many, by any means, as I would have liked. There must be many others to reach with this letter, so that I can face God with a clean slate.

There is a little German verse (my own translation) which my mother taught us in our childhood days, that has been great comfort and stay in past days: "Jesus' blood and righteousness Is my jewel and honor dress; With this dress accepted, before God I'll stand, When in the Heavenly Mansion Land."

The chorus of a song I take much comfort in is: "Living He loved me, dying He saved me, buried He carried my sins far away, rising He justified me forever. One day He is coming again, oh glorious day." May we be ready and live with that anticipation that the event may happen at any moment.

Sincerely, Jake Matthies
Canon Beach, Oregon

film review

JAPAN, Motion picture film, 25 minutes. Produced by Julien Bryan and the International Film Bureau. Available from the International Film Foundation, 1 E. 42nd St., New York. Rental \$10.00.

A documentary type film that places special emphasis on the economic and social problems faced by Japan. Agriculture, fishing, light industry, and heavy industry are reviewed. Japanese music is used.

The film finds that the future of Japan depends on its chances for economic survival. While the factual material used in the film is accurate, there is a slight tendency to be over-idealistic in that the best examples of Japanese life are chosen for display. The film is recommended for instruction in Japan's social conditions and promotion of interest in mission work with senior highs and older.

bookmarks

STUDY OF COMMUNISM

AN ESSAY ON THE IMPACT OF MARXISM by Dr. Josef Macek. University of Pittsburgh Press, 1955, 130 pp., \$5.00.

This is an excellent book for those who desire a concise but reliable introduction to the theory and practice of present day Communism. Born and reared in Czechoslovakia, Dr. Macek has had firsthand experience with the treachery of the Russian Communists.

Dr. Macek's purpose in this book is threefold. First, he introduces his readers to the basic Communist theories of class war, capital, social revolution, value, and surplus value, as these were developed by Marx and Engels. Dr. Macek points out these theories were developed in response to real social evils of the time in which Marx lived. However, a fact is one thing and the explanation of that fact another. As Dr. Macek puts it, we need not deny the facts which Communist theory tries to interpret in order to refute or expose the falsehood of Commu-

nist ideology.

Second, Dr. Macek shows how successive leaders of the Russian state from Lenin to the present coalition have reinterpreted Marxist theory so that what has developed within Russia is state capitalism rather than Marxist communism. The ruthless brutality with which this was achieved both in Russia and in the satellite nations is clearly stated and well documented.

Third, Dr. Macek would have us face honestly the reasons for the impact of Marxism upon so large a part of the world's population. He calls us to a positive program of action to meet the evils to which Communism is but a negative reaction. Dr. Macek does not attempt to blueprint this program but he clears the air by pointing up basic issues. The book would be a valuable source in a college course on Communist theory and practice or for a mature church school group who wished to grapple seriously with the challenge of Communism to Christianity. Its chief limitation is the

price. \$5.00 seems prohibitive for a book of 130 pages.

—Alvin J. Beachy

CLERGY TAX PRIMER

A booklet entitled *Federal Tax Primer for Clergymen* has been written by J. C. Cassel, C.P.A., and published by the Evangel Press, Nappanee, Ind. The author deals in a question and answer method with the Federal Income Tax and Social Security Tax as it particularly affects a minister. Special attention is given to the minister who, while serving as a pastor, must supplement his income from other sources. Attention also is given to the contractual agreement between the pastor and the congregation in light of Federal Tax Regulations.

J. C. Cassel is a member of the Budget Commission of the Brethren in Christ denomination and is active in the Christian Businessmen's Committee of Dayton, Ohio. The booklet, which sells for \$.75, is available at Christian bookstores or from the Evangel Press, Nappanee, Indiana.

DARE WE LIVE in the household of God?



That's a strange question, to say the least! Why, of course we dare live in the household of God. We've been told all our lives that we're *invited* in, perhaps almost *grown* in. Besides, I joined church a long time ago so I guess that takes care of my answer to your question. This "dare I" or "dare I not" doesn't apply.

Why do you persist? You're trying to tell me that it isn't as simple as all that, aren't you? Really, I can't see it. It doesn't seem to make much difference any more whether a person belongs to a church or not—or how seriously he takes it—as long as he's morally on the level and all that.

Still you keep asking? Why all the "household" business anyway? Who was it that said those words? . . . Oh yes, something about children, heirs . . . of God, and fellow heirs with Christ . . . for we are members one of another. . . .

Well, if you were planning to have this lead into a sermon on my responsibility to the church, don't bother. I know all about that. And I think I'm making a brave attempt too—teaching Sunday school plus a few other things.

Why don't you leave me alone? I was getting along fine. Your question is leading to more and more questions, and I don't think I can answer them. But they're there and I seem compelled to face them. Why did you bring it up in the first place? . . . *Dare* we live in the household of God? . . . *Dare* we accept the sacrifices of *self* and *will* and *possessions* that seem to be involved in the love demanded by the love shown on the cross? *Dare* we accept our inheritance as fellow citizens with saints, no longer strangers or guests but citizens of a kingdom in the world but not of the world? Are we willing to be Christians and be "characterized by creative maladjustment" . . . to lose our lives in the love and challenge of Christ?

North German Mennonite Youth

HANS WIEHLER started the work with German Mennonite youth back in '51. Like an Old Testament prophet, he just appeared." The truth is that Hans had been to a Mennonite college in the U.S.A. for two semesters, and upon returning to Europe followed through the interest he was developing through experiences and challenges found in Mennonite "new world" associations.

Hans started big things. He founded youth groups in places where isolated Mennonite groups settled after the war's end. He soon found out, however, that the work was too much for him. But Hans had connections with the Pax program and found a German speaking American, Robert Detweiler. These two youth workers continued to lead youth programs, summer Bible schools, and tent camps.

Hans was not satisfied with his education so he returned in 1953 to America for seminary. To take Hans' place, the South German Mennonites came to the rescue and sent Helmut Funck, a young German student who had studied in St. Chrischona, near Basel, Switzerland. Between the two of them, Robert and Helmut broadened the youth program to its present limits with eighteen active youth groups scattered throughout North Germany.

Robert began university work in the spring of 1955 in Hamburg. This is where I came on the scene. In January, 1955, I was to start my 1-W service with MCC in the Netherlands. Later, finding out that youth work in North Germany would be my area, I was rushed up to Hamburg to get a head start on the German language and to get broken in by Robert. This was not so easy, and I soon found that two years of language at college were next to nothing. When Robert left the work in May, I was able to stutter. But when Helmut left in September to continue his studies, the complete work was placed upon this American with a poor accent who said "der" instead of "das!"

But where to now? One thing sure, it was now time to work toward an indigenous program. It was

also time to work toward a program based on a more solid Mennonite foundation, and the tools were almost at hand. For one of the most positive results of the program during these first four years was the fact that a number of young people saw it their duty to put their lives into church work. Some decided to study theology; others went to the Mennonite Bible School in Basel. Others started giving their free time for the youth work. Thus it was no longer the task of the youth worker to go to all the re-



treats and lead all the programs. Much more it was the task to work in an intensive manner with a few qualified leaders in continuing a program geared to the level of the young people themselves with local strength harnessed by local leadership. We have come a long way in making this new aspect solid through the more mature nature of retreats in the past year, especially at the annual youth leaders' conference and the annual workshop.

This had made itself known, for example, in Hamburg in the following manner: In 1957 there were eleven Mennonite university students in Hamburg. These students, along with other young adults, formed a Gemeinschaft or fellowship which met a few times each month. Here problems were discussed and issues raised pertaining to youth and church work in North Germany. Various of these young men and women were leaders of other youth groups, so that in this informal manner a unifying princi-

ple was also at hand tying together the concerns of most of the youth.

At this point the question might be raised: What is so different about this from our own youth groups?

Here is the difference: Refugee Mennonite youth in North Germany are as strangers in a new land. They often do not have a church building a few miles from their home as their parents had twenty years before back in Prussia. There are only a few preachers to care for the many congregations. And the Mennonites are scattered, all of which gives the older farm generation little hope in their postwar urban culture. The youth have been carrying on by themselves. They have organized and carried through their plans without the backing of a well-founded congregation.

They travel hundreds of miles just to have fellowship with other Mennoites, often via bicycle. And they have a wonderful time! They do not need to wait until someone else tells them, "Now we shall sing." They simply start singing. They discuss vigorously, having their own viewpoints, which change when proved wrong. This all takes place regularly among five to six or ten to twelve young people, and once or twice a year among sixty to eighty. For these folks success does not mean: "Oh, so many were here; wasn't it wonderful?" but rather: "Well, we've come to a common understanding in all but three points toward finding an answer to the German rearmament program!"

Yet it is hard for youth to mature as a Christian fellowship when the older generation has lost much hope and does not have good opportunity to act as a congregation and church. Those who have started the work and the present leaders are not working in vain. The Canadian graduate student now in Hamburg, David Schroeder, who has taken over my position in part, will be able to continue giving the past development a more solid theological basis as he continues with MCC to devote his weekends and free time to the North German youth.

Those of us who have been among the North Germans wish to thank God for His guiding hand and we are grateful for the insights they have given us.

—Leonard Gross in *Youth's Christian Companion*.

German Youth in Action



Two-week summer retreats for children are held at different places in North Germany as indicated on the map (opposite page). The photos above show the aver-



age number of children attending, and some of the young people who helped in the program.

—Oskar Wedel, Lubeck, Germany

Introducing: Canadian YPU

DISTRICT OFFICERS: Arthur Wiens, president; John Neufeld, vice president; Anita Froese, secretary; Arthur Dick, faith and life chairman; Menno Epp, fellowship chairman; Bertha Thiessen, service chairman; Peter Harder, pastor-advisor; Larry Kehler, editor of the *Jugenbote*.

OUR BUDGET for the conference year 1958-59 is: General Conference YPU \$2,170; gift subscriptions to the Canadian Mennonite—\$125; publications—\$900; travel—\$300; mission project—\$1,200; office expense—\$55; music scholarship — \$100; delegate to the next world conference—\$150. This totals up to \$5,000.

SPECIAL ACTIVITIES: Activities on the district level are limited to our youth conference, which convenes at the time of the Dis-

trict Conference. In 1958 it took place in Saskatoon, Saskatchewan. For many years the youth groups sent adult delegates to this conference, but recently it has been encouraging to notice that more groups are sending youth delegates. The youth conference brings many young people to the four day gathering. At the last conference Peter Letkeman and Frank Epp were the speakers.

Most youth activities are sponsored by the provincial organizations. There are workshops and retreats in all provinces. Alberta bought a campsite this summer.

PROJECTS: (1) We finance a gift subscription of the *Canadian Mennonite* to all our young people working abroad. (2) We sponsor a page (*Jugenbote*) in *Der Bote*. (3) We

have a music scholarship fund and have decided to add \$100 to this every year. (4) We are budgeting \$150 annually for a fund to pay the expenses of a delegate to the next world conference of Mennonites. (5) We support two boys in Missions Pax to the extent of \$600 each. The boys are John Heese (going to Belgian Congo) and John Pauls (going to India).

PROMOTION: The work of our organization is promoted through the provincial youth groups. Each province makes itself responsible for its share of the budget.

NEW VENTURE: We have always felt far removed from the local youth groups. To meet this situation we sponsored "Canadian Mennonite Youth Organization" nights during the past year. We contacted a number of speakers in each province who were acquainted with youth work on Conference and District levels. Then we sent out a circular in which we told local youth groups that these speakers were open to invitations to speak. If they wanted a CMYO night, they were to contact one of the suggested speakers. Many groups took advantage of this offer, and we plan to continue it this winter.

A BIG CONCERN: We still have congregations that don't have a youth group.

—Arthur Wiens, president



Discussion group at leadership clinic, British Columbia

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

A VISION MATURING

A report from the business office of Mennonite Biblical Seminary reveals that the total contributions received by the seminary during 1958 amounted to \$183,656.60. More people contributed directly to the seminary than ever before, and church offerings were higher than in any previous year. Of the total, \$41,549.00 was received in gifts of \$1,000 or more.

Andrew R. Shelly, director of public relations, has announced the annual Winter Mail Campaign goal to be \$56,000. The slogan used is: "A Vision Maturing." He pointed out that this aptly describes the challenge facing the seminary at this time. Displayed in our main hallway is the spade used in the groundbreaking ceremonies on Sept. 3, 1957. Together with this is a thermometer poster being kept up to date as gifts are received. The goal includes money to be used to reduce the total bank loan and also current expenses.

VIOLIN RECITAL

Rupert Hohmann, Bethel College music faculty, appeared in a violin sonata recital Jan. 18 in the Bethel College Chapel. Selections included were Sonata in D Major by Handel, Sonata for violin solo by Prokofief, and Sonata in A (Kreutzer Sonata) by Beethoven. Janice Reimer accompanied Mr. Hohmann.

ORAL EXAMS

Senior oral comprehensive examinations are being conducted at Bethel College every Saturday morning. The schedule is arranged so that from ten to twelve faculty committees may sit simultaneously, each committee examining several seniors in the course of the morning. Examinations are based primarily on Albert Schweitzer's book *The Philosophy of Civilization*. Ministerial and community leaders have been invited to participate with the faculty examining committees.

LIBRARY GRANT

The Bethel College Library has received \$300 from the Association of Colleges and Research Libraries to be applied on laboratory materials in communications and business periodicals, according to Leona

Krehbiel, librarian. The grant is made from funds contributed by the United States Steel Foundation, Inc. This is the second of such awards to be made to Bethel College, a previous grant having been used for a microcard reader and a chemical encyclopedia on microcards.

TO SPONSOR FILM

The regular bimonthly meeting of the area Fellowship of Reconciliation was held in the Mosiman Room of the Bluffton College Library Jan. 11. Carl Smucker, area president, conducted the meeting, while Ralph Sommers, Bluffton, local representative, had charge of the program.

Mineko Kubota, Bluffton College student from Japan, was guest speaker. She described Japanese reactions to American foreign policy. A discussion period followed.

One of the decisions made by the group was to sponsor the new film *Alternatives* featuring TV and movie star, Don Murray. [The film will be available in the near future from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.]

MCC SPEAKERS

Leo Driedger and Merrill Raber, representatives from the Mennonite Central Committee, will be on the Freeman Junior College campus Jan. 27-28. They will speak in chapel in the morning. During the day they will be available for consultation with students and young people from the community who are interested in Christian service opportunities. An evening meeting for all young people from churches in the area is planned for Jan. 28 in the college chapel.

REGISTRATION

Registration at Canadian Mennonite Bible College showed an increase of seventeen students. The province of Manitoba now leads with a total of 32. The increase brings the total number to 91, which is 7 less than the number attending in the winter term of 1958.

Canadian Mennonite Bible College students were privileged to take part in the study conference on "The Church and Its Witness in Society." The papers, discussions, and contact with Mennonite scholars and leaders from both the U. S. A. and Canada were very informative.

MCC news and notes

2ND FEEDING PROJECT IN BEIRUT

MIDDLE EAST—A second feeding project was opened in the Assyrian area of Beirut Dec. 10. Approximately 170 children from four to ten years of age will receive bread baked from MCC flour, and cheese or fruit daily. Old people over 65 years of age are given flour once a month and cheese once a week.

Most of the beneficiaries belong to a needy Assyrian Christian group. Political upheavals and persecution in the 1930's drove them from their homes in northern Iraq and scattered them in all directions. One group came to Lebanon and settled chiefly in the city of Beirut. Whereas the men had been herdsman and farmers in their homeland, they now made a living as unskilled laborers. Few bothered to obtain work permits which aliens are required to have, or checked into matters of citizenship.

When normal employment became disrupted during last summer's political crisis, the government began to apply much more strictly the requirement for all foreigners to have work permits. These people, who had no reserve to draw on and who could not get employment, were hit hardest.

Alice Snyder (Kitchener, Ont.), who is in charge of the emergency relief program in Beirut, writes: "Here is a weak Christian group which needs and is asking for help, not only materially, but spiritually. Maybe we were sent to Beirut partly as an answer to their prayers." She reports that many of the children are not in school because their parents cannot afford to send them to government schools. Evening classes for approximately 100 students are being held, money for school supplies having been given them by the Near East Christian Council. They would like to have Bibles and New Testaments, but they cannot afford to buy them.

Middle East director Ernest Lehman reports that customs exemption on relief supplies into Lebanon has finally been granted, so that it will now be possible to get meat and clothing into the country. MCC is planning a shipment of approximately 25,000 lbs. in the very near future.

SIX HAPPY PAXMEN IN NEPAL

FAR EAST—About two and a half years ago in the fall of 1956, two Paxmen and a relief worker formed the first team of MCC men to enter Nepal. Today six Paxmen are serving in various capacities in this ancient little kingdom in the Himalaya Mountains, which until seven or eight years ago was virtually closed to all foreigners. They are working with the United Christian Mission to Nepal, an interdenominational group extending the Christian message via medical and educational services.

Unit leader James Witmer (Uniontown, Ohio) gives a brief resumé of the team's activities:

"Dean Wyze from Ohio is at a mountain mission outpost where he had been building schoolrooms and a medical dispensary. He also has a rabbit project which creates a great deal of interest among the hill people. To the west, at Tansen, are Otho Horst from Maryland and Ken Stichter from Indiana. A new hospital is under construction here and the contribution of these men is of great importance. In the capital city of Katmandu at a seventy-bed hospital are James Miller from Ohio, Willis Rudy from Ontario, and myself. Miller does electrical repairing and other maintenance jobs at the hospital and he also has the big job of preparing a pal-

ace which we have rented recently for living quarters and a nursing school. Rudy has been serving as private secretary to Dr. Miller as well as doing social work among the single men staff. I have been acting as business manager for the hospital and nursing school. All three of us get our share of ambulance calls. This, briefly, is the story of six happy men in Nepal, serving in the name of Christ through MCC."

IN BRIEF

—Three years ago a church school was opened in Pati, Java. The school has two divisions: the first trains individuals for teaching in elementary schools, the second offers a course in commerce and economics on a senior high school level. MCC worker Wilbert Shenk (Sheridan, Oregon) serves as an instructor at this school. He reports: "The quality of the student body is rising each year and in a few years we will have a first-rate school. It is also important to us that our school continue to serve as a means of reaching non-Christians. If one would want to calculate the per capita amount spent in time and money in reaching each new Christian in this country, it would be low for those won through the schools. And this will be multiplied again as these young Christian teachers go out."

—From Vienna, Irene Bishop (Perkasie, Pa.) reports that as of November, 1958, there were still 15,482 Hungarian refugees in Austria. In addition approximately 4,500 refugees from Yugoslavia have come into the country since 1956, most of them farmers who wish to immigrate to the U. S. or Canada.

PERSONNEL

Akron: On Jan. 5, Willard E. Roth assumed the duties of Secretary of Information Service at MCC headquarters. He had previously served as pastor of a city mission in Des Moines, Iowa.

Europe: Doreen Harms and Elma Esau, both of Whitewater, Kan., and Joyce Bratton from McVeytown, Pa., left for assignments in Europe on Jan. 12. Doreen will assist Peter Dyck in the MCC office at Frankfurt, particularly in matters of East-West relations. Elma will work with Paul Ruth in Menno Travel Service in Amsterdam and take over the work temporarily when the Ruths transfer to Akron in spring. Joyce will also serve in Amsterdam, as MTS secretary.

Jordan: Lorne and Lois Ruegg (Stayner, Ont.) sailed for the Middle East on Jan. 17. They will join the MCC unit at Jericho, where their work will be largely with material aid distributions.

jottings

JOINT YOUTH BANQUET

GOSPEL CHURCH, MOUNTAIN LAKE, MINN.: A Christmas music program was given by our church musical groups Dec. 7. A reception was held the same day for Mr. and Mrs. Jerrold Duerksen, who were married in Kansas. The annual church business meeting was held Dec. 8. Our church helped with community relief canning Dec. 9-10. Mrs. Ben Sawatzky of India spoke to the Tabitha Society at their regular meeting. A playlet, "Christmas Bundles," was given by members at the Dec. meeting of the King's Co-Workers and Co-Workers' Daughters Mission Societies. Mrs. Albert Larson also spoke. Cookies were brought for the servicemen's centers and a shower was held for Missionary Anna Quiring and for the Pastor Schultz family. Ben J. Nickel brought the message at the Christmas Day services; that eve-

ning a Christmas program was presented by the S. S. entitled "The Message of the Bells." Dec. 26 the young people who were home for the holidays presented a program. H. H. Peters of Jackson, Miss., brought the message Dec. 28. That evening J. J. Esau spoke at the C. E. program, and elections of officers was held. A young people's banquet and watch night service was held together with the First and Bethel Mennonite churches at the First Church on New Year's Eve. Vincent Harding of Chicago was the speaker. Mr. and Mrs. A. H. Peters held open house Jan. 2 in honor of their fortieth wedding anniversary. On Jan. 4, installation services were held for church and S. S. workers at the morning worship service. That afternoon a welcome home service was held for missionary Anna Quiring. Abe Krause spoke at the Lightbearers

program in the evening; there was also a candlelight installation of new officers.—Mrs. Waldo Stoesz, corr.

EIGHTIETH ANNIVERSARY

FIRST CHURCH, NEWTON, KAN.: Nov. 9 was an eventful and blessed day for First Church in that it observed the eightieth anniversary of its founding in 1878, with special services in the afternoon and evening. Edmund J. Miller, pastor of the First Church of Christian, Moundridge, Kan., was guest speaker. His message for the afternoon service was entitled, "What Is the Church?" The four church choirs gave a musicale in the evening, which also included a short message, "Where Are You Going?" by Pastor Miller. Christmas in June was celebrated on June 29, at which time 151 Christmas bundles for relief were dedicated. The S. S. sponsored a Teacher's and Church Work-

er's Institute Sept. 29-30 and Oct. 1. Teachers were Mrs. Herbert Miller, Mrs. Carl Voth, Mrs. Harry Martens, and Mrs. Lloyd Spaulding. The Men's Fellowship sponsored a Father-Son banquet on Oct. 7, at which fathers and sons of Bethel College Church were invited. The Western District Women's Association met here Oct. 18 in connection with the Western District Conference, which met at North Newton. —Corr.

"NURSE FOR A DAY"

MENNONITE HOSPITAL, BLOOMINGTON, ILL.: A "Nurse For A Day" program is being conducted at the Mennonite Hospital School of Nursing in Bloomington during January. Each week, groups of ten to twelve high school seniors from the surrounding area who are considering nursing as a career arrive at the School of Nursing Thurs. afternoon and will leave Fri. afternoon. On Thursday they engage in a get-acquainted and social entertainment program. The Friday program begins with chapel attendance. Following breakfast, these prospective applicants, who will be wearing a complete nurse's uniform, will visit hospital wards with junior and senior students as hostesses. They will then tour the hospital with Romeyn Oyer, R.N., clinical supervisor, and Louise Keeran, a senior, as guides. The tour will be followed by a coffee break. The program includes viewing films and slides on various phases of nursing and a discussion of nursing as a profession by Mrs. Maude Swartzendruber, R.N., Director of the Mennonite Hospital School of Nursing. After lunch, there will be an opportunity for personal conferences with other members of the School's staff. After attending classes with junior students, the visitors will have completed their "Nurse For A Day" experience and enjoyed an opportunity to gain some idea of what nursing is really like.

BURKHOLDER CONDUCTS SERVICES

ONECHO CHURCH, COLFAX, WASH.: In November Harold Burkholder, Dallas, Ore., conducted a ten-day conference on the Victorious Life, with studies taken from the Book of Acts. On Thanksgiving Day about fifty people enjoyed a fellowship dinner at the church, following worship services in the morning. The annual thankoffering, which is largely designated for missions, amounted to over \$4,000. The annual business meeting was held Dec. 1 with Herb Broweleit as newly elected trustee. A new carpet was dedicated Jan. 4. The missionary society met Dec. 4 and Jan.

8 for all-day sessions to tie comforters. The young people met for a skating party and wiener roast before their regular C. E. meeting Jan. 4, at the David Morgan home. Gerhart Dyck is in the Ritzville, Wash., hospital following surgery. Mrs. Eugenia Schluneger is in the Sacred Heart Hospital in Spokane for removal of a cataract. A recent marriage was that of Marjorie Unruh to Leslie Schluneger, Pateros, Wash.—Mrs. Alvin Rubin, corr.

YPU RALLY

SALEM CHURCH, DALTON, OHIO: Our Mission Sister social, held Dec. 1, featured a play, *Late April*, presented by the young people of a neighboring church. A twenty-five note set of chimes was installed in our organ. Given in memory of S. C. Sprunger, the chimes will be dedicated in the near future. At a Sun. evening service we viewed the film *The Guest*, the story of a shoemaker who was expecting the Lord. Dec. 21 all those present who had ever sung the "Hallelujah Chorus" from *The Messiah* participated in singing it as special music of the worship service. The young people and others of our church went Christmas and New Year caroling, followed by a candlelight and watch night service. About 65 young people from six Ohio churches attended a YPU rally here the weekend of Jan. 3. Vincent Harding of Woodlawn Church and Bill Detweiler of Kidron Church were the speakers. After a fellowship dinner the annual congregational meeting was held Jan. 18.—corr.

PASTOR RESIGNS

BETHEL CHURCH, HYDRO, OKLA.: Our Christmas program included readings, drills, and songs by the little folks; a Christmas medley by the choir; a play, *The Star of Wisdom*, written by member Mrs. Wilma McKee. The offering went to MCC for needy children. Dec. 15 we had a fellowship luncheon and grocery shower honoring Pastor and Mrs. Paul Isaak. Karen Pankratz and James Henderson were married Nov. 30 and are residing in Shawnee, Okla. Pastor Isaak resigned as pastor of our church, effective in June.—Wilfred Ewy, corr.

MAST SPEAKS

FIRST CHURCH, HILLSBORO, KAN.: In Nov. Russell Mast from the Bethel College Church led us to a deeper appreciation of the meaning of Christian Faith. P. H. Penner was installed as deacon Dec. 28. Our Lenten self-denial folder resulted in a total of \$528.15 for the seminary. For meat canning for relief our of-

fering was \$2,058.50. The Christmas program by the children was presented Dec. 24, and on Dec. 31 was the New Year's Eve Fellowship. Sept. 1 Mrs. Jacob Goertzen, our older member, was 98 years young. She is up every day and enjoys having the children and others read and discuss the German S. S. lessons and sing German songs with her. Patricia Jost was married to Leland Nuss Sept. 28. Marlin Ray was born Aug. 22 to Mr. and Mrs. Algy Deckert; Coleen Sue, July 3, to Mr. and Mrs. James Miller; Cynthia Sue, July 9 to Mr. and Mrs. Morris Bartel; Kathleen Sue July 13, to Mr. and Mrs. Johnnie Bartel; Kelvin Joseph, Sept. 25 to Mr. and Mrs. Ivan Bottorff; Valerie Lue, Sept. 29 to Mr. and Mrs. Hugo Russell Hiebert; and Roger Dale, Nov. 11 to Mr. and Mrs. Eldon Kuak.—Corr.

NEW BOYS' LEAGUE

BETHESDA CHURCH, HENDERSON, NEB.: Christmas week activities began Dec. 21 with a program given by nursery through 6th grade S. S. classes. Dec. 24 the pageant *The Story of Christmas* was presented by the youth and children's choirs and older S. S. groups. The Chancel Choir climaxed the service by singing the "Hallelujah Chorus." The Christian Youth Fellowship is again sponsored by Dr. and Mrs. Hieb. On Christmas Eve they went caroling, and on New Year's Eve they enjoyed a progressive dinner, ending with recreation and inspiration. They are selling stationery with a cover photo of the new church as a money-raising project. Plans are being made for a leadership clinic and youth rally the first week of Feb. The Jr. Youth Fellowship, under the sponsorship of Mr. and Mrs. Carl Epp, met Jan. 1. The annual School of Missions began Jan. 4 on the theme "The Middle East," with classes for all ages. Pastor Duerksen spoke to us for the last time Dec. 26 at a morning service. They left on the 27th for Paso Robles, Calif., to take up duties there. The eve of Dec. 14 a carol sing and family night gathering was held in their honor, and a love offering was given. Special prayer services were scheduled during Universal Prayer Week. Irwin M. Friesen and Anna Peters were married Dec. 26. Homer Doell and Elaine Hofer were married Jan. 18 in the Bethesda Church at Marion, S. D.; and Donald Friesen and Velma Stahl were married Jan. 18 at Freeman, S. D. A Boys' League was organized for boys aged 9-14. Four groups are being sponsored by Art Mierau, Ruben Epp, Maurice Jan-

zen, and Roland Friesen. The Dec. building fund drive netted around \$19,000 making the year's total about \$60,000.—Mrs. D. P. Ratzlaff, corr.

SCF MUSIC PROGRAM

BETHANY CHURCH, KINGMAN, KAN.: Dec. 14 Marvin Eck from Harper, Kan., was the speaker. Dec. 24 the annual S. S. children's Christmas program was given, also a mission offering. Dec. 25 Frank Fotopulus was speaker. Dec. 28 John Graber from Calif. gave the morning message. An offering was taken to help pay for the new furnace just installed. Many former church members visited with friends and relatives during the holiday season. During vacation Myron and Joe Schrag helped their parents Mr. and Mrs. Dave Schrag move into their new home which they built the last year. Jan. 11 the Student Christian Fellowship group from Bethel College, North Newton, presented a musical program.—Mrs. Dave Schrag, corr.

GOSPEL TEAM SINGS

FIRST CHURCH, SUMMERFIELD, ILL.: We hope that the New Year may be a truly blessed year for each one. A group of junior boys and girls visited a number of homes and sang carols the Sat. before Christmas. We had our usual Christmas service on Christmas morning. The S. S. Christmas service was given on Christmas night. On the last Sunday in the year we had Holy Communion and baptism. Two new members were received, one by letter and one by baptism. The Bluffton College Gospel Team mixed quartet, speaker, and pianist were with us on New Year's night and gave a good program to a large audience. Our pastor started in 1959 the Family Fellowship Circle meetings for Bible study and prayer, held in different homes Wed. evenings. The Youth Fellowship meets regularly every other Sun. The Women's Mission Society and the Ladies' Bible Study Class made up sixteen Christmas good-cheer boxes.—Corr.

SERIES OF MEETINGS

WEST ZION CHURCH, MOUNDRIDGE, KAN.: In Nov. missionaries W. C. Voths were guest speakers at our Harvest Mission Festival. Evening speaker was Roland Goering of Halstead, who also conducted a series of evening meetings the following week. In Dec. the Bethel College Chorale under the leadership of David Suderman gave us a service of music. Our S. S. supt. placed an Advent Wreath in the sanctuary in observance of the Advent season. Christmas Eve the S. S. gave their Christmas program

with a White Christmas service. The following new members were welcomed into our church: Mrs. Nelson Galle, Mrs. Leonard Loganbill Jr., Mrs. Johnnie Toevs, and Mrs. Daniel Wedel. Daniel Wedel and Jeanette Krehbiel were united in marriage in the Eden Church, Moundridge. Births: daughters each to Mr. and Mrs. Darrel Bender and Mr. and Mrs. Waldean Wedel; sons to Mr. and Mrs. Bertrand Dirks and Mr. and Mrs. George Schmidt.—Corr.

BUNDLES FOR LEPERS

WARDEN CHURCH, WARDEN, WASH.: During the summer months we had the privilege of having the Gordon Dycks from seminary as student pastor. We also had a good attendance at Daily Vacation Bible School. In Sept. Rudolph Schmidt's, formerly of Newport, came to serve our church until we have a regular pastor. We thank the Lord for these who have served us so faithfully. Christmas Eve the children presented a program telling of the Christ Child and of the Christ who died for their sins. The Women's Mission Society had their Christmas program Dec. 18. After the program,

bundles were made for lepers. New officers elected for the coming year are: pres., Mrs. Jim Unruh; vice-pres., Mrs. Vernon Karber; project chm., Mrs. Menno Boschman. We thank the Lord for this past year and pray that in the coming year we may continue to be a light in our community.—Mrs. Menno Boschman, corr.

WANTED

The choir of the North Star Mennonite Church needs a number of books of the two cantatas *King of Israel* by Charles H. Gabriel and *The Great Light* by Findly Lyon. If any church choir has any of these books they do not need and would sell them, please write to: Mrs. Wm. Schmidt, Box 106, Drake, Saskatchewan, Canada.

into the beyond

MRS. JOHN F. HUEBERT was born January 1, 1904, and passed away December 24, 1958. She was a member of the Bethesda Church, Henderson, Nebraska.

Books For Youth

TEEN-AGERS PRAY edited by William Kramer

Teen-agers helped to write this new book of 75 prayers dealing with their own particular concerns and problems. This popular book addresses itself to the spiritual needs of youth and is valuable in making prayer life more meaningful and important. \$1.00

FACTS OF LIFE AND LOVE FOR TEEN-AGERS by Evelyn Millis Duvall

This is an honest guidebook to help every teen-ager enjoy growing up with as few problems as possible.

It is written by a counselor who answers the questions asked her by thousands of young people in schools, churches, youth centers, and homes from coast to coast.

Cloth bound \$3.50, paper bound \$.35

Available at MENNONITE BOOKSTORES

Rosthern, Saskatchewan; Berne, Ind.; 720 Main St., Newton, Kan.

conference notes

AFRICANS WANT EDUCATION

"Every young person is anxious to get an education, the girls as well as the boys, which was not the case in years past," writes Selma Unruh of Hillsboro, Kan., missionary with the Congo Inland Mission in Africa. The schools in the Congo have large enrollments.

Missionaries and Congolese at the Kandala station are looking forward to building a more permanent church in the near future. The grass roof on the present building is not rainproof, which means that services cannot be held during the rainy season. Miss Unruh asks for prayer as the new building is constructed. "We want it to be a house of worship where many will be saved, where many will be strengthened in the Lord, and where the Word of God will be preached and fall into the hearts to bear fruit for eternity."

CHURCH GIVING INCREASES NINETY PER CENT

In a year when there was much talk about and some evidence of a financial recession, the members of the General Conference Mennonite Church broke all kinds of records in their support of missions and benevolences.

Treasurer of the General Conference, William L. Friesen, Newton, Kan., reported that the three hundred congregations in the United States and Canada had contributed \$857,836 in 1958. This figure represents a ninety per cent (90%) increase in church support since 1949. The highest monthly receipts ever recorded in the treasurer's office was reached in December with a high total of \$184,000.

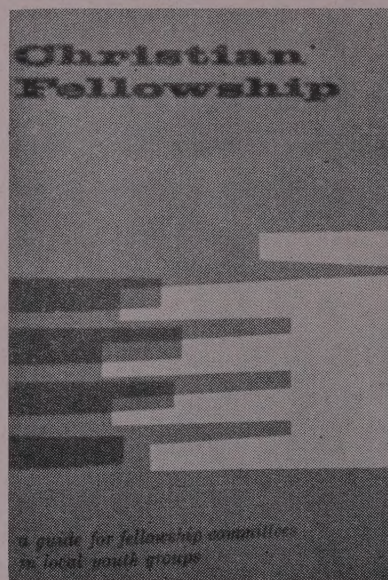
These figures do not include the contributions of the congregations for the support of their own work and regional mission programs. Estimates place the total giving for the 50,000 member Conference at well over \$4,000,000.

Though the Conference reached only 90% of the goal it set for itself, the total receipts gave the Board of Missions and Board of Education and Publication a new high with \$643,145 and \$50,970 being donated respectively. The remainder of the gifts were distrib-

uted to the Board of Christian Service: \$148,128, and to the Board of Business Administration: \$15,593.

For 1959 the church plans to raise \$994,000 for these same causes.

YOUTH MANUAL



The new *Christian Fellowship* manual prepared for the Young People's Union by Gordon Dyck and Bill Gering is now off the press. It can be obtained from Mennonite Bookstores in Berne, Rosthern, and Newton for \$1.00.

KINDERGARTEN MATERIALS

Mennonite Publication Office has received shipment of the April, May, and June Kindergarten, Year Two, lesson leaflets. These may be included in regular orders for Sunday school materials. The price for English leaflets is 27 cents per quarter and the German 32 cents per quarter. Order from Mennonite Publication Office, 720 Main, Newton, Kan.

NEW DIRECTOR FOR AUDIO VISUALS

Mrs. Herbert Miller has taken charge of the Conference Audio Visual Library, at the same time continuing her work with Sunday school curriculum materials at Mennonite Publication Office, which houses the library. Former director was Mrs. Carlyle Groves, who will now give all her time to *The Mennonite* and News Service.

HYMN CONTEST

To encourage greater interest in hymns, the General Conference Mennonite Church is sponsoring a hymn contest in connection with its Centennial Celebration, which is to be held at Bluffton, Ohio, August 12-22, 1959.

This year the contest will be the writing of a lyric (text). It is hoped these contests will continue from year to year when there will also be a contest of the music.

The contest is open to all who wish to submit a text to one of several tunes listed below. Following are contest regulations.

- A text to be composed to one of the following hymn tunes: (1) *Womit Soll Ich Dich Wohl Loben*; (2) *Mit Freuden Zart*; (3) *Ringe Recht*; (4) *Regent Square* (numbers 511, 512, 563, and 402 in the *Hymnary*).

- Hymn texts to be typewritten or clearly written in ink, with indication of hymn tune used.

- Each text to be submitted under an assumed name written at the top of the page. The author's real name and address, along with assumed name to be enclosed in a separate envelope.

- Each contestant shall send an entry fee of \$1.00.

- Manuscripts to be submitted not later than June 1, 1959, to:

Hymn Contest
722 Main
Newton, Kansas

- All hymns become the property of the Contest Committee, and no texts will be returned.

- The hymns to be judged by the Hymn Society of America, and their decision in all cases is final.

Following are some general principles which will be used as a basis of selection:

- Poetic quality of the text, and its appropriateness to the chosen hymn tune.

- The correct use and stress of words in the given meter.

- A text which recognizes the holiness and majesty of God, and avoids the trite and familiar.

- A text which has universal connotations, but still appropriate to the centennial, without being too specific or obvious.